

THE  
Pastors last Legacy  
AND  
COUNSEL.  
Delivered in a Farewel  
SERMON,

Preached at  
St. PHILIPS in *Bristol*,  
*August, 24<sup>th</sup>. 1662.*

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By Mr. *Edward Hancock*, late  
Minister there.

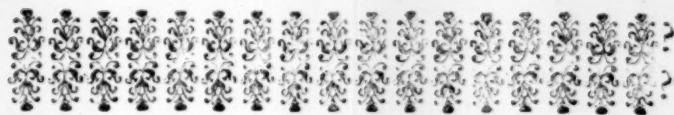
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*London*, Printed in the Year, 1663.

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*Mr. Edward Hancock's Farewel: being  
his last Sermon, Preached at St. Philips  
in Bristol, August, 24. 1662.*

**S**Et your hearts to hear the words of the Lord, for it is not a vain thing, because it is your Life: as it is continued in the 13<sup>th</sup>. Chapter of the second Epistle of St. Paul to the Corinthians, and the 11<sup>th</sup>. Verse.

*Finally, my Brethren, farewell: be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you.*

**Y**OU know at this time I am called to do a work which possibly may be displeasing unto many of you, even as to my self; which work is indeed a strange work: that is, to dye a civil death whilst I am naturally alive. When the Sun for this day is set, I shall then cease from having any charge over you, and you will then cease from having me to be your Minister. I may say as one did that was going to dye a violent death; I am this day to do a work that I never yet did, I desire of God to give me strength that I never yet had.

And having been long upon this Text, shewing to every one of you your several duties, and my time allotted draws nigh to an end: The Lord grant that it may be spent for your eternal good, that so I may dye well in this respect amongst you.

Those that dye well do usually these five things.

1. First, They must endeavour to make their peace with God.
2. Secondly, To be in perfect charity with all men.
3. Thirdly, To set their House in order.
4. Fourthly, To give good counsel to their surviving Friends.
5. Lastly, To commend them all to God by Prayer.

1. First, As to my peace with God, in reference to my civil life, although yet naturally alive, I think I may in some measure say with Saint *Paul* in the 20th. of the *Acts*, and the 27. *verse*, I can give up my account with joy, in reference to the discharge of my duty, I having kept back nothing from you of the Council of God, having taught you publicly both in season and out of season the Oracles of God.

2. Secondly, Those that dye well ought to dye in perfect charity with all men. I hope I do so truly, having not the least thing against any man this day. I was not born a man of strife actually, whatever I have been passively: I have been severe against your Sins, though not against your Persons. I am in charity this day with every mans Person, though not with their Sins: I have not striven against your Persons, but against your Sins, and the Devil. I now dye amongst you in perfect charity with all men, desiring the Lord to forgive all mine enemies, as I do from my soul forgive them.

Third-



Thirdly, Those that dye well must set their house in order; that is a work that should not be put off until the last gasp; the house that I have to set in order is not my own, but the Lords, it is good to do it timely: you know I have made it my work for these two Moneths past to speak to the several sorts of people in my Congregation, and to shew unto every one his duty, and how each particular Man and Woman ought to behave themselves both towards God and Man.

3.

Fourthly, Those that dye well, must give good counsel to their Friends; the Lord grant that the words that I have spoken, and am this day to speak, may be remembered and practised by you. The words of dying men are usually remembered. Oh! that the counsels I am now to leave with you may take such deep impression in your hearts, that they may never be forgotten. I shall take up the greatest part of my time with counsel unto you all, and then shall conclude all with the Blessing in my Text, *The God of love and peace be with you all.*

4.

I shall begin with counsel unto you all in general, and what I say to one I say to all; therefore attend to the last words of a dying man.

First, See and consider that the dayes of Grace have their last; the day long threatned is now come, when my preaching and your hearing can be continued no longer: so will it be with all your comforts and joyes, they will have an end. Oh! that you had seriously considered it, and prized those opportunities of Grace you have had.

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Secondly, Let us heartily bless God for so many years freedom that we have had (especially these last three years) in sacred Ordinances: however those opportunities that we have enjoyed be slighted by man, yet they must be

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reckoned for in the day of the Lord Jesus. There have been many of late have staved off Spiritual opportunities, and turned their backs upon Ordinances: the Lord be merciful to them; if they obtain not a pardon, woe be to their poor souls. I am as sure and as certain to hear these opportunities mentioned in eternity with joy and sorrow, as that ever the Sun did shine in the Firmament: acknowledge them thankfully; and especially remember these last three years, about which time I have been with you, and have laboured in the publick service of the Church of God amongst you.

3. Thirdly, Depart not from the truths of God you have already received. I may say as St. Paul doth in the first of the *Galatians*, and *ver. 9.* *If any preach any other doctrine let him be accursed.* You must excuse me for want of abilities as others may have, yet hath it been my work (by the help of the holy Spirit) according to my power, to teach you out of holy Scripture those things that concerns your everlasting peace. Take heed of Antinomianisme and Arminianisme, never cease a total dependance on the Grace of Christ, and a strict reliance on him alone for life and salvation. This hath been my Doctrine from my first beginning even until now, *1 John 2. 24.*
4. Fourthly, Oh! let Professours study to honour God, *Phillippians 4.* I have walked amongst you with a sense upon my spirit. The Professours in this City have much dishonoured God. Oh! let there be zeal, sincerity, love, humility and peace shining in the Professours of this City. This is my counsel, now I am ready to depart from you, that your conversations may be such as becometh the Gospel.
5. Fifthly, Own God in your Families, breed not up Heathens

thens in your Families to be lodged in Hell : if no Family Prayer, expect no Family Blessing : live as those that knows there is a God, and would have God to be theirs ; let not thy family be under a curse, which it will be if thou callest not on the name of God. Hast thou no care of Childrens and Servants souls , it is a sign God hath no care of thine.

Sixthly, Remember to sanctifie the Lords Sabbath, breed not up thy Children in Sabbath breaking, if thou doest they will break thy heart. Hast thou no care of Sabbath here , it is a thousand to one whether thou shalt ever enjoy a Sabbath with God hereafter? Read that Text in the 58. of *Isaiah*, and the two last verses. If the Sabbath be the day of thy pleasure, thy pain will be Gods pleasure. If any come amongst you and preach otherwise , I charge you receive not his doctrine ; let God have the day called by his own name, *Rev. 1. 8.* 6.

Seventhly, Take heed of sinking under any sufferings ; if for a good conscience persecutions may come , we know not how soon our Sins may deserve it. Oh ! sink not under you that feel them, nor insult not over those that are under it. Old men, young men pray take notice of it ; if you would damn your own souls, hate not them that would save theirs : remember what the voice from heaven saith, *Acts 9. 5. Saul, Saul, Why persecutest thou me.* 7.

Eighthly, Get all good from your Minister , and do all good to your Minister that God shall set over you ; carry your selves towards him as becometh Christians, with affection : whilst he preacheth truth practise it. If any of you hinder me with affection, let not that hinder your profiting by him ; if he be one that you may profit by, he deserveth respect from you. 8.

Ninth-

9. Ninthly, Study peace. Oh ! live in peace, that is the counsel of my Text, *and the God of love and peace will be with you.* There is no question but the Non-conformists will be used rigorously, but be contented; I know that will be and is reported of them, that they are movers of Sedition, no friends to *Cæsar*, &c. but they are mistaken, for we are resolved to live in peace with all men, and to sit down contented under the hand of God. And it is my last counsel unto you, and the counsel of God in Scripture, that come what will come upon you, you stir not in thought, word, nor deed, against that lawful Power that God hath set over us.

For my part the sanctified experience that God hath given me of the unconstancy of the world, causeth me not to be moved in the least at this temptation. I bless my God for it, I have sate down and counted my cost already; and I assure you nothing but the wrath of the Almighty could have caused me to leave you; such is my love to your souls and zeal to my duty. But whatsoever may be the censure of Authority upon us, I repeat it again, that there may be no mistake; for it is like many may come this day to catch words, words out of my mouth to entrap me. I say, whatever Authority doth censure of us, I beg and beseech you all, that you think of nothing, nor use any help to deliver your selves out of sufferings, but Faith, Patience, and Prayer. And I profess before you all, I have not spoken with, nor heard of any of this perswasion, but they are all against ever having any hand in any War, even those who had a hand in the last; and therefore it is a horrible slander that is cast upon the most peaceable Subjects that God and earthly Princes can have; pray Christians let it appear so by your peaceable suffering. Consider if thou suffer for  
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Conscience, thou must not reynge thy self; if thou doest, thou lovest thy reward: Shew a spirit of Obedience in the exercise of Love and Patience. I do verily hope, and I am really perswaded that I shall never hear of any Non-conformist that hath a hand in any Rising or Sedition whatsoever. This is my ninth counsel, *Study peace.*

Tenthly, Be not troubled at those reproaches that the enemies of God may cast upon you, taking advantage at Gods disappointment of our hopes and providence towards us. It is very likely many of you may hear them say, what is become of your precious Preacher now you so much boasted of? where is your godly brave gifted man? where will you go next? how will you dispose of your selves? Now I hope you that have been my hearers, and professors so long, have an answer ready to shame them, and am sorry if thou hast not, saying, Although I have lost my earthly Teacher, yet I have an heavenly Teacher; I have a God to go to, which you cannot take from me. Shew that thou carriest grace in thy heart, and thy God is in heaven. They do but upbraid thee with their own misery, curse, and wrath, when they ask thee what is become of such a one. Brethren, would we have debauched our Conscience, had we not as fair an opportunity as other men to have continued; thou that carriest a good Conscience and hast an interest in Jesus Christ, what needst thou care what man can do to thee; look upon thy reward and comfort thou shalt one day have, and look upon thy self with a great deal of holy comfort and confidence, and thou mayest in a serious manner smile at their folly and madness, how they sport themselves in the loss of that light that might bring them to heaven.

I confess it is a great reproach and a great affliction; it

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made David cry out, *Lord, let me not be confounded.* When the enemy said, *where is now your God.* Many in like manner now cry out, where is now your God ! Heretofore you said there was a stream of Providence did follow Holiness, but now where is it? doth God like this preciseness and extempore Praying, and long Preaching? no, God likes a formal kinde of serving him best, such as is according to the Church, and as it was in our fore-fathers dayes; he owns it, favours it, and smiles upon it. Come, come, Providence is various, David staggers at it, till he comes to weigh the case in the ballance of the Sanctuary; be not cast down at these reproaches, either thou hast got good by the Ordinances or not; if not, thou art in a sad condition: if thou hast, what needest thou care for the reproach of man, what need a man care to be upbraided of having his Cup-board plundered when his Treasure was safe in a surer place. Christian thy treasure is in heaven, thieves cannot there break through and steal. Consider, this is not a place where things goes right, it will go right in another day; now thou livest amongst Drunkards and prophane persons, there is no room for such in heaven; look upon things now as it will go then, and let those words of the Judge stick close to thy heart; *He that is ashamed of me, and of my word, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he comes in the glory of his Father.*

12.

Twelfthly, Learn how to behave your selves well in the day of *Jacobs* troubles; though we are all now in peace, blessed be God for it, yet we know not what may befall us ere we come to dye, when I shall not be here to advise you: and supposing this may be your case, and wishing you well, even as my own soul, I am bold to advise you how you shall

shall behave your selves when it comes. Out of love to your souls I advise you what to do in the day of *Jacobs* troubles.

First, have the mark of mourners on your foreheads, let me beg it of you, if you have not that mark on you in the day of *Jacobs* troubles, without doubt the Devils black mark will be found on you at the last day. In *Ezekiel* 9. v. 4. 5. all that had not this mark on them were the persons destinated to destruction. When the overflowing scourge comes, when the destroying Angel goeth upon his circuit, he is not to spare man, woman, nor childe; but those that had this mark upon them, even those that cried out for the abominations done in the land. Read that text. Now mark the difference that God and the world puts upon such mourners in *Sion*; God puts a mark of preservation upon such as the world puts a mark of destruction; seditious, humorfome, keeping a whining, fasting, and mourning: behave your selves well in the day of *Jacobs* troubles, get the mark of mourners on your foreheads, let not God see that you are a careless people; let not God that sees this Congregation, this great number of people have cause to say that you are a careless company; care not for your own sins, nor for the sins of others; care not for the wrath of God, though gray hairs be here and there upon us, you know it not; care not for the Churches misery, though *Jacob* be under the hatches, and the Church like to be grownd to powder, thou canst trudge about the world and endeavour to preserve thy Estate, but carest not for the wrath of God, nor the miseries of the Church: Thou art not one of those persons that behavest thy self well in the day of *Jacobs* troubles. I tell thee, if the sins of a Nation be nothing to thee, the judgements of a Na-



tion shall be something to thee. Remember that a messenger of Jesus Christ, a poor dying worm, who is just now leaving you, told you thus much; that if the ungodliness, prophaneity, sensuality, blasphemy, and atheisme of a Nation be nothing to thee, then the judgements of a Nation shall be something to thee. Either mourn for sin, or mourn for woe and sorrow. Oh! do you mourn for the wickedness that is done in this Land, though sinners make sport of it, and please themselves in it, and look upon it as part of their glory that they can go to Hell quietly; let me beg it of you all, and leave it as my counsel with you, to get the mark of mourners on your foreheads; let it appear that the Angel may take notice of thee, and mark thee when the overflowing scourge shall pass through the land. Really there is hypocrisie in Professors on both hands, in times of the Churches prosperity, and in times of the Churches adversity: the Devil may tell thee that thou art sincere, though thou takest no notice of the Churches troubles, nor mournest for it; be not deceived, thy heart is not right in the sight of God if thou carest not what becomes of his Church; thou hast had a hand in their sins, have a hand in their sufferings. Thou hast helped to bring sorrow to the Church by reason of thy sin, Oh bring tears of godly sorrow to help to quench the flame that sin hath kindled!

- 2, Secondly, would you behave your selves well in the time of *Jacobs* troubles, keep your selves pure from the reigning sins of the times wherein you live. I speak not of any particular time, but when God is angry with his Church, let it be now, be it when it will, it then becomes  
✓ Christians to keep themselves pure from the sins of those times.



In *Revel.* 18. v. 4. hearken to that text of Scripture, thou carnal, complying, temporizing, and time-serving Professour, *I heard a voice from heaven saying, Come out of her my people, and be not partakers of her sin, lest you are partakers of her plagues.* When mens sins are filling apace, when the Ephah is near full, keep thy self pure from the sins of the times, lest thou be made partaker of the plagues of the times. Consider what are the sins of such times, if there be prophaneness, superstition, impiety, malice against Religion, sensuality, impenitency, and see little else but wickedness of this dye and nature, touch you not one of them, keep your selves pure. I am giving you counsel as for my own life, if I were dying on my sick bed, as God knows how soon I may, according to the measure that God hath given me of his free Grace, I could not give you better counsel. Oh that I could deliver it with that authority that I ought. Purity is a condition of the Covenant, *2 Cor. 6. 18. He will be to you a Father, and you shall be to him Sons and Daughters,* if you will come out from such uncleannesses. A word to the wise is enough, and according as God furnisheth you with his Spirit, learn to behave your selves well in the day of *Jacobs* troubles, keep your selves pure from the sins of the times.

Thirdly, Feel the sorrow of the Church; if the Church be nothing to thee, Christ is nothing to thee; and if Christ be nothing to thee, thou art an enemy to Christ; and thou mayest profess thou beleevest in Christ, and hopes to be saved by Christ; but if the Church be nothing to thee, thou art but a dead Member, a wooden Leg, a glasse Eye, an artificial Tooth. You must be either friends or foes to Christ; if friends, then friends to his Church; if thou doest not gather with him, thou scatterest; and if thou

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*Mr. Hancock his Farewel Sermon, Preached at*

takes not a common interest with the Church of God, thou art but a false friend to Christ: if thou dost not feel the Churches pain, thou hast none of the Churches Spirit: if a finger or a toe suffer, the whole body is sensible. Thou hast none of the Spirit of Christ, if thou dost not feel the sorrows of the Church. *Woe be to those that dwell at ease in Sion*; very few great men are like good *Nehemiah*, who was of the Kings Court, and in great favour with him, and ailed nothing, yet his heart was full of sorrow for the Church of God; insomuch that the King saw by his countenance that he was troubled; and *Nehemiah* made use of the opportunity, and rested not till he had accomplished his design for the House of God. Men that have a great estate, and in great places, many times are the greatest enemies to the Church of God; and they are ready to forsake Christ, like the rich young man in the Gospel, which you may read at your leisure.

In *Amos 6. ver. 6.* read your doom there, (if the Devil do possess some of you with prejudice, I profess seriously Brethren, it is in love to your souls I speak) read that 6. verse of the 6. of *Amos*, poor *Joseph* lay by the heels, the Irons entered into his soul: *But those that took their pleasure and was not sorry for the affliction of Joseph, should go into captivity with the first that went into captivity.* The Church hath a flood of persecution, and mouths full of the venom of the old Serpent is spit out after them; yet the Church is kept safe. In the 25. of *Matthew* you have three famous parables; of the ten Virgins, of the Talents, of the Sheep and Goats; there you may see that the trial of the last day is according to the sympathizing with the Church. Do but consider it seriously, it is according as thou hast sympathized with the Church that thy tryal will then

then be. You saw me in my Members, in my poor afflicted Members, you never looked after them; *and inasmuch as you did it not to one of the least of these, you did it not to me. Then shall they go into everlasting pains, but the righteous into life eternal.* Pray remember this, there will be a day of judgement, and the Scripture is the rule by which all must be tryed that lives under it. The love of the Brethren is the mark by which we shall be judged at the last day, *1 John 3. 14. We know that we are passed from death to life, because we love the Brethren.* Those that are spiritual Brethren, that have God for their Father, Jesus Christ for their elder Brother, new Jerusalem that is above for their Mother, ought so to love one another, as the Apostle saith in that *1 John 3. 16. That they ought to lay down their lives for each other.* If God doth call for thy Estate, thy Life, thy Hearts Blood to be sacrificed for him, thou oughtest to do it. Brethren, amongst other Arguments, to sway with a true Son of the Church, this should be one; what, shall I turn upon the Church of God now in affliction? what a stumbling-block and cause of offence will it be to my weak Brother. Brethren, when God seems to call upon you, saying, Who is on the Lords side, and who is not? you are to love the Church so, as if your lives did lie at stake to part with it; every member should endeavour the preservation of the whole.

Fourthly, wouldst thou behave thy self well in the day of *Jacobs* troubles, give God no rest day nor night till he have mercy on his people; until he take his rod from the back of the righteous; until he make his Church a triumph and rejoicing over the whole earth. 4.

Prayers and tears are the Churches weapons, use no other, for those are the weapons that will fell tall and stately.

stately Cedars ; those be the weapons that will scatter Kingdoms. It is said of a Queen of the Scots , that she was more afraid of *John Knox*, then of an Army of twenty thousand men ; such was his prevalency in Prayer. Are you living men or not , do you breath or not ? if you are spiritually alive, and living Members of the Church of Christ, you cannot but lay close siege at the Throne of Grace in its behalf. Dost thou pray to God , and canst thou pray and forget the Israel of God ? Hast thou a mercenary care that thy own soul shall be saved, and forgets the Church of God in misery , never putting up a serious petition for Gods Israel , nor mindest the afflictions of *Joseph*. Oh ! give God no rest day nor night until he hath mercy on Sion. This is a successful war that you are commanded and encouraged unto in *Isa. 62. ver. 6, 7.* *I have set watch-men upon thy walls , O Jerusalem , that shall never hold their peace day nor night, until he establish Jerusalem, and make it the praise of the whole earth : Ye that make mention of the Lord keep not silence.*

Oh the Lord increase the number of such persons ! Oh ! that you that are real Members of the Church would stand upon the walls and give God no rest day nor night until he hath established *Sion*, and made *Jerusalem* the praise of the earth, Oh ! bless God for the success of Prayer, when poor weak impotent crasse prayers engageth All-sufficiency and Omnipotency to do this. Read *Psalms 137.* and the 6. first verses , *By the Rivers of Babylon we sate down, yea, we wept when we remembred thee, O Zion. we hang-ed our harps upon the willows in the midst thereof ; it was no time to hear the sound of them, we were not so merry. They that tasted us required of us mirth, saying, Sing us one of the Songs of Zion.* Come, let us have some of your zealous

lous mirth. Come let us hear you now pray in the Spirit, and preach *ex tempore*; then it becomes us to hang our harps on the willows, and say, *How shall we sing the Lords Song in a strange Land.* Now we have lost our Ordinances, and are given up to the hands of Heathens that reigns over us. *If I forget thee, O Jerusalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.* Oh pathetical expression, he did not shrink from the Church of God; but see with what affection he speaks, *If I forget thee, &c.* I must forget that which I am used to do, *If I prefer not Jerusalem above my chief joy.* Oh Brethren, get this spirit of affection towards the Church. Really, Brethren, I am afraid few of you are real Members of the Church: were you, you would be more importunate at the Throne of Grace for the Churches establishment: see what you may do by importunity in that 18. Chapter of *Luke.* from the first verse to the 8. Brethren, you must pardon me because it is my last, and although I am so long a taking leave of you, yet will it be no obstruction unto you in your journey, but a furtherance. See what an encouragement there is in that 18. of *Luke,* *And he spake a parable unto them, to this end, that men ought alwayes to pray, and not to faint.* Oh! faint not in your prayers, for if the unjust judge that feared not God, nor regarded man, yet was wrought upon to avenge the poor widow because of her importunity, *and shall not God avenge his own Elect that cries day and night to him; although he bear long? I tell you, he will avenge them speedily.* The cloud over the Church may be so thick, and the estate of the Church so desperate, that when the Son of Man comes, he shall hardly finde faith on the earth. Do

you think that God will not hear his own Elect, but suffer their enemies to make such deep furrows over them; although he do seem long to thy carnal sense, yet when his time is come, he will come and not tarry: therefore bear a sense upon thy spirit of the Churches misery, for he that can be quiet in the Churches misery, hath removed himself from the Churches light and society; he hath cashier'd himself out of the mystical Body, however he may seem to be in outward society. Oh! therefore feel and sympathize with the Church in her misery. I only ask thee one question, Art thou content to have no part in the happiness of the Church hereafter? if thou separatest thy self from the Church Militant, I tell thee, in the name of my Lord and Master, thou shalt be separated from the Church Triumphant hereafter. Wouldst thou stand at the right hand of the Head of the Church, and be owned as a Member, and be glorified for ever with the Church? why, then here feel the Churches sorrow, and cry mightily to God that he will arise and have mercy on Sion.

But if thou doest not here feel the Churches misery, nor cry to God for deliverance, thou must be separated from the Church hereafter. And thus have I done with this general counsel, learn to behave your selves well in the day of *Jacobs* troubles, in four particulars; Get the mark of mourners on your foreheads. Keep your selves pure from the reigning sins of the times. Feel the sorrows of the Church. And cry mightily unto God that he would have mercy.

13. I now come to the 13 and last general counsel that I have to leave with you, and that is, Be you all truly wise: Once more I say, my last general counsel unto you is, O be you all truly wise. It is not an outward wisdom I would counsel

fel you to, but it is a spiritual wisdom, a true wisdom: Oh learn it, it will do you good to all eternity. Once more hearken to a few counsels from your departing friend, which contains the substance of the greatest wisdom in the world, and I am heartily willing to leave them with you as my farewell; be truly wise, take good counsel in these following particulars.

First, View truth, lose not true wisdom, let not the god 1.  
of this world blinde thine eyes any longer; thou that hast a dark head here, and doest not see the saving truth, thou mayest be blinde for ever hereafter. Do not lose the blessed Gospel, the sight of Divine Beauty, this is but a world of shadows, stocks, and straws, and butter-flies. Oh get a sight of the world to come, think, read, hear, meditate, that thou mayest behold the beauty of Truth; be much in hearing, be much in reading, read good Books, meditate on them; the less opportunity the ear hath, the more opportunity the eye should have: darkness is the Devils kingdom, he is the prince of darkness, and deeds of darkness are done in the Devils kingdom; get out of it into the glorious Gospel of Light; view Truth and study it.

Secondly, Follow the light of it, first see it, then fol- 2.  
low it; people are apt to think they are in a good way when they are in a bad: when you view Truth and have seen Divine Beauty, then follow light, or else turn so miserable, that Infiniteness it self cannot get thee out of it. If thou disobeyest Conscience, thou runnest upon the point of the sword; Conscience is that which is a discern-er; bread is bread, and grain is grain, but the goodness of it is better distinguished by being brought to the light. Sin is sin, but bring it to the light of Conscience, it is clearer discerned; thou that art a drunkard against thy Con-  
C 2 science,



science, a swearer, a profaner of the Lords Day, a reviler of his people, &c. and dost it against the light of thy Conscience, what canst thou say for thy self at that day of account when this Book shall be laid open among the rest, and all thy deeds of darknes discovered? Thou that in matters of Religious Worship doest any thing against thy Conscience, runnest upon inavoidable misery and woe, and thou shalt finde bitterness in the end.

3. Thirdly, Live in the practise of self-deniel, Oh take heed of the Flesh and the Devil; so much as thou art ruled by these thine enemies, so far thou settest thy self from the enjoyment of God; for if self-pleasing be not counted by thee to be thine enemy, and self-denial thy friend, thou art out of the convoy of God; what then will be thy end? Live crucifying of thy flesh, or thou shalt be crucified by it.

4. Fourthly, Live in the sight of, and dependance on the Father, Son, and Holy Spirit, live in the sight thereof continually; so long as thou art out of the sight of God, so long thou art open to all dangers. Depend upon the Father for giving, upon the Son for purchasing, upon the Holy Ghost for conveighing all good unto thee; express thy dependance by thy earnest prayers to God for all good, tugging and striving for thy life; express thy dependance by a hanging and relying faith upon thy Saviour, resisting all temptations, resolve to live in the sight of, and dependance on Father, Son, and Holy Spirit.

5. Fifthly, Live in a good air, keep good company; a soul that is in evil company is in Hell, whilst amongst them, or else will go to Hell with them. There is nothing more healthful to the body then to live in a good aire; a bad air destroyes the health, so doth bad company destroy the soul; resist temptations, thou must part with God or with evil



evil company; therefore forsake bad company, resist temptations at first rising: if thou dost not watch the first beginning of temptations to sin, all thy vows and promises will vanish as dew before the Sun.

Sixthly, Exchange temporal joyes for eternal, be assured of it, the world will leave you this garment, the covering of it will fade; therefore whilst the colour is any thing good, get a better and more enduring; part with the worlds contents for spiritual joyes: this you are to do by daily mortification, diligent edification; and be sure to testify thy sincerity towards God, make good friends of the unrighteous Mammon; that when you fail, they may receive you into everlasting habitations, Luke 16. Make friends with your estate, lay it out upon Christs poor Members; really the world is going away apace, Heaven and Earth is changing and waxeth old, there are joyes everlasting: Oh then exchange temporal joyes for eternal. 6.

Seventhly, Fill thy self with religious pleasures, expect and overlook its cares; if thou wouldest be truly wise do this, the heart must have its joy either temporal or spiritual; would you trample over the world, then *rejoyce in the Lord: and again I say, rejoyce.* Oh be truly wise, let God, Heaven, and the Holy Spirit continually fill thy soul with religious joyes, sweetness, and beauty which will banish thy cares and dangers; if thou art religious expect troubles, but overlook them and cast thine eyes upon that joy that is in thy soul, that thou art out of the reach of Satan and his instruments, being under the safe conduct of Omnipotency, who will undoubtedly bring thee safe through all to himself. 7.

Eighthly, If thou lovest life, let death dwell in thy heart, God knows how soon we may all dye: now I am going 8.

going away and am not to speak any more unto you, except God finde out a way beyond our expectation; I would therefore leave that counsel that may do you most good, and make you truly wise. Remember to have death alwayes before your eyes, and provide for it; there are none wise but those, and all such are truly wise that keeps death before their eyes: most people in the world are looking the other way, they are providing for long life, not for their death. Put your hearts into a serious meditation of death, and seriously consider, that although troubles here comes thick upon you, and temptations daily assault you, death when it comes will put you out of the reach thereof, and make you happy for ever and ever.

9. Ninthly, Conform solemnly to the terms of salvation, to wit, impartial dependance and affiance upon the Lord Jesus Christ: if ever thou wouldst be truly wise here, and eternally happy hereafter, do this; until thou hast done this, thou wilt never be happy: depend wholly on Christ, exercising faith upon Jesus Christ alone for life and salvation.

10. And lastly, Be resolved never to depart from faith and holiness, let the issue and event be what it will, never depart from it; faith and holiness are the pillars that fail not, heaven and earth shall fail us ere these shall go away; therefore if God doth scourge thee and chastise thee, keep fast faith and holiness: whatever would keep thee from faith and holiness is not of God; live therefore in the exercise of it here, and thou shalt live in the reward of it for ever hereafter. Pray consider these ten things and dwell upon them, take my last counsel, be truly wise: Oh that they may stick upon your hearts and dwell there until your hearts come to dwell with God for ever; which I wish  
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*St. Philips in Bristol, August, 24. 1662.*

from my soul may be your portion.

Give me leave to take my leave of you, now I have endeavoured to give you the whole counsell of God, and to nurse you up, that you may grow stronger and stronger thereby. My time approacheth that I must leave you, stay but until I bid you farewell, and then we will part here, and I hope to meet you again at our journeyes end, where we will rejoyce in *the Lord our righteousness,* and our joy *shall no man take from us.*

The providence of God brought me hither at first in a way, and by a means which many of you were pleased to acknowledge had much of the hand of God in it. I was destinated from all eternity to be your Minister: For you was I ordained, you have I loved, you have I taught, with you have I lived, and with you could I have continued; nothing but the keeping of a good conscience could have hindered it on my part. I came not hither on my own head, neither do I go away upon a whimfie of my own making: Great proffers of preferment formerly moved me not, but the terrors of the Almighty now makes me afraid; my heart could not be strong, nor my hands endure in the day of the Lord, should I against my conscience have continued amongst you. This I can say, Brethren, in the presence of the Lord (that although in much weakness and infirmity, and much flightiness and little seriousness) I have laboured amongst you to the salvation of your souls, for which I have prayed and waited for.

I desire this day to humble my self before God and you, and beg the mercy of God in our Lord Jesus Christ for all my miscarriages, and neglects, and failings amongst you, for the want of so good an example as I should have been before you; that I have not melted in pitty and compassion  
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over your souls, nor have been so zealous in private admonition as I should ; yet let the good you have seen and heard of me abide with you ; let the spiritual rules and motives you have abundantly heard dwell richly in you ; take heed of hypocrisie, be sincere, watch and examine your hearts, look into eternity, and live by faith upon Jesus Christ.

I heartily bless God for my continuance hitherto amongst you, for your willing reception of me, for all your courtesies and civil deportments towards me, for all your chearful and hearty hearing the word of God by me preached ; and most of all, I bless God for any good that any of you have received by me. I thank you for all the entertainments of my requests, I thank every particular person that hath done me any good, the Lord reward them ; I have endeavoured to live affectionately in the midst of you : and pray if any person have any thing against me, I desire to make it known unto me before my departure, and I will give him satisfaction ; let no man lay any thing to my charge when I am gone, that will not make it known before I go.

I thank you all for your desire of me to stay, the Lord knows how loath I am to leave you, might I continue amongst you with a good conscience. Oh ! that the Sermons you have heard of me may be practised ; we shall one day meet at the bar of Christ, and then I wish I may not be a witness against any soul here present.

If any of you have been my spiritual children, do so much in requital as to pray for your spiritual Father ; if I have been only a waterer and no planter, yet let me reap the fruits of your Prayers, and let my name live in your private prayers when it is dead in publick ; send tokens for me to

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St. Philips in Bristol, August 24. 1662.

Heaven, when you shall see my face no more on earth; let us meet at the Throne of Grace, though we shall not meet in this house no more: let your Prayers to Almighty God for me be continued, that my whole soul and body may be ever present as a living sacrifice unto God, holy and acceptable in his sight; that I may live onely to Jesus; that he would use me so as is best to his own glory, in doing and suffering, and enable me to be faithful to what he hath called me to; and that himself would be my *exceeding great reward*; and that he would not deny himself unto me, for whom I have desired to have been stripped of all things.

Neither shall your prayers be without the answer of mine; the Road where I travel on, the Bed that I lie on, the Room that I shall lie in, shall testifie how much I bear you, that have been my hearers, in my bosom.

And my prayers continually shall be for you that you may fare well, *and the God of love and peace be with you*, that shall ascend from my heart and lips when you are asleep, at work, standing, or sitting in your Shops, or abroad in the Fields.

Oh may you fare well in all Estates, in the day of your temptations and trials, *and the God of love and peace be with you*.

Oh! may you fare well in the dayes of your sorrows and afflictions, *and the God of love and peace be with you* in the fire, and in the water, that you may come out seven times refined, and give you the garment of praise for the spirit of heaviness.

May you fare well in your joyes and comforts, *and the God of love and peace be with you*, and bring you to his right hand, *where are joyes unspeakable, and pleasures for evermore*.

May you fare well in your Shops, and in your Fields, at Sea, and ashore, in your going out, and in your coming in,

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shall be the hearty prayers of your dying friend.

May you be blessed in your basket, and in your store, and in all things you put your hands unto, *and the God of love and peace be with you.*

May you be blessed in your Yoak-fellows, in your Children and Servants, in your Ministers, and all your relations, *and the God of love and peace be with you.*

May you be blessed in the exercises of your graces and duties, and Ordinances, *and the God of love and peace be with you,* and make them easie, fruitful, and delightful.

May you fare well in the hour of death, *the God of love and peace* then speak peace unto you, and shew his reconciled face unto you in Jesus Christ.

May you fare well at the great day of Judgement, *and the God of love and peace* then set you at his right hand, smile upon you, acquit and dissolve you.

May you fare well in the day of eternity, *and the God of love and peace* then lead you to the fountain of living waters, to the enjoyment of himself, that sorrow and sighing may then flie away, that you may live in praising and singing Hallelujah in the Quire of Angels to all eternity.

May none of you here present know what Hell means, so as to feel the Torments thereof; but that you may enjoy the Kingdom of Heaven, where *the God of love and peace shall be with you.*

May mine enemies do well, though I know but of few, except those who were once my friends; those that are, *the God of love and peace be with them,* and bless them for ever. Those that have spoken ill of me, the good will of him that dwelt in the Bush be with them, and pardon all their sins, enrich them with Grace, and bring them to his heavenly Kingdom: I do from my soul forgive them, and earnestly

ly desire of God that I may know what it is to live in their company to all eternity, whose favour here I could not gain. This I can say, there is none I have more heartily loved then my enemies, to do good for evil; to pass by provocations hath been my endeavour: let them enjoy the love of God, whose company here I could not enjoy.

May my friends be rewarded, let them be reaping in the day of eternity, for every good thought, word, and work towards me, however so unworthy, seeing it was done in the name of a Prophet, *let them receive a Prophets reward*; the upper and the nether springs be their portion, all the graces and priviledges of the Gospel be bestowed on them, and the God of Grace and Glory be with them.

I cannot say more, the Sun is even down, my civil life is near an end, my strength is almost spent, but the remainder shall be spent for your good.

Let all the treasures of Divine Love be the reward of all those who have shewed love unto me.

May every particular Family in this place be blessed.

Let every House wherein I have been, and every person therein be blessed; especially those Families wherein I have been particularly engaged: Let every one of them be the heir of Temporal, Spiritual, and Eternal Glory, the Lord binde up their souls in the bundle of Life.

Now as to my Administrations.

Farewel Sermons, and farewel Sabbaths, farewel Fast-ing, and farewel Exhortations, farewel this House, and farewel this Seat for ever, farewel my Preaching, farewel your Hearing, and farewel your Faces in this place, and farewel this world, when we shall arrive at eternity, both old and young.



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*Mr. Hancock his Farewel Sermon, Preached at, &c.*

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My Brethren and Sisters all farewel, and God give us himself, which is all in all. And now to conclude with the farewel in my Text, and so to commend you all to God by Prayer, which is my last work.

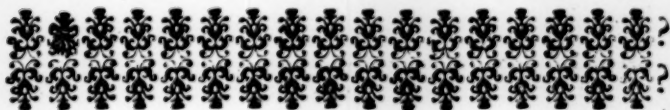
*Finally my Brethren, farewel: Be perfect, be ye of one minde, be of good comfort, live in peace, and the God of love and peace be with you all. Amen.*

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Mr. Ed-

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*Mr. Edward Hancock's Prayer before  
his Farewel Sermon, at St. PHILIPS,  
in Bristol, August 24. 1662.*  
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**H**Oly Lord God, Thou who art the Spring  
of Being, the Root of the World, the  
Foundation of all, the Centre of Im-  
mortal Souls, unto thee shall all Flesh come.

Souls must have vent, they have not a com-  
petent happinefs at home to live upon, they  
must look out and seek abroad; and it is vanity  
to give vent to the Soul any way, except up-  
wards. Prayer is the greatest vent and hearts-  
ease in all the world unto immortal Souls: Lord  
at this time lift up our Hearts by Prayer unto  
thee in and through the Lord Jesus Christ.

O Lord, we are unworthy to come into thy  
presence at this time; truly we do confess it,  
being considered in our state of Nature; Oh

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Mr. Edward Hancock's Prayer

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how were we by the transgression of our first Parents born Children of Wrath and Heirs of eternal Damnation; and our whole Life ever since hath been a life of Sin and actual Rebellion against thy Majesty. Alas, we are unworthy to pour out our desires before thee, we are Dogs, yet truth Lord, the Dogs may eat of the crumbs that fall from thy Table. O Lord, are there so many now about thy House, and shall none of them be filled with good things that they be not sent empty away. O Lord, thou art a bountiful House-keeper, that deals out a large deal of spiritual gifts for every poor soul that is poor and hungry, and empty in his own apprehension. *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* Thou hast bid us open our mouths wide, and thou wilt fill them; Oh open our mouths abroad, our hearts do thou open at this time that they may be filled.

O Lord, time would fail us, strength would fail us, and memory would fail us, to make a particular recapitulation of all our Sins and Transgressions committed against thee: We carry bad hearts about us, hearts that are never weary of offending a good God, that waits that he  
may

*before his Farewel Sermon, Aug. 24. 1662.*

may be gracious. O Lord, we would fain lay open the desires of our souls before thee, it is pardoning mercy and healing mercy we would beg of thee, for Jesus Christ his sake pardon all our Sins original and actual, and wash our souls in that *fountain opened for the house of Judah and Jerusalem, for sin and for uncleanness.* Change our natures, chain up our corruptions; Oh subdue our iniquities, and give us thy Holy Spirit.

For by nature we are prone to all wickedness, we have not a rag to cover our nakedness; Lord cover us with the Robes of Christs Righteousness. O Lord we pray thee bring us into the bond of the Covenant, sanctifie our hearts and lives for ever, to the honour of thy great Name. Take this opportunity of working upon us, deal with us mightily by thy Spirit, who knows what a day may bring forth? we know not how soon death may beat up our quarters and storm our castles, the next messenger that knocks may be the messenger of Death; let us therefore be serious, and betake our selves to soul concernments. Let us consider Sabbaths were not made for nought, to please an itching ear,

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Mr. Edward Hancock's *Prayer*.

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ear, or unruly fancy ; but to save our souls.

O Lord make us diligent and careful at this time to receive spiritual good from thee. Put us into thy Covenant , carry us safe through this world , bring us out of a natural condition, give sincerity to souls that groan under hypocrisy ; give us a heart to know thee *the Lord our Righteousness* , do saving good to us this day ; our last dayes are not the least but of the greatest concernment ; the desires of our souls unto thy Majesty is, that it may go well with us at those two last great dayes of Death and Judgment. O that our dying dayes and dooms dayes may be delightful and pleasant dayes to us !

We are but seeming Actors in a play in this world, we are but a shadow , how soon are we gone , and our Habitations shall see us no more.

O Eternity , Eternity , Eternity , that our souls must shortly launch into a vast ocean ; where there is a great account to be given how we have behaved our selves in this life : Oh grant that we may so provide for that day , that  
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*before his Farewel Sermon, Aug. 24. 1662.*

we may render our account with joy, and not with grief.

O Lord to whom shall we go, thou hast the words of eternal life; make us (like thy self) partakers of thy Divine Nature, deliver us into the mould of thy word; thou knowest the condition of us, let thy Word reach us all. Oh Lord run up thy Sword to the Hilt in the hearts of all impenitent Sinners, make thy Word sharper then a two-edged Sword.

O Lord thou hast done good by thy servants in their departing from us, do good at this time amongst us: Oh let thy strength be put forth to the conviction, humiliation, enlightning, and converting of many a Soul this day. Our strength is but small, we cannot be so importunate with thee as our hearts doth desire; thou knowest our state and wants, do exceedingly for us above and beyond what we are able to ask or think.

O Lord, thou art willing to do us good, thou professest thou takest no pleasure in the death of a Sinner; what then should hinder in all the world, but a secret unwillingness in our hearts to come over to the Lord Jesus Christ: For his sake, by this last throw of the Administration of

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Mr. Edward Hancock's Prayer

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thy Grace, let some poor souls that sticks and staves long in the place of bringing forth, be born to Jesus Christ at this time. Although this be the last Sermon (in an ordinary way) that ever thy unworthy servant is like to preach in this Congregation, let it be a quickning Sermon, an effectual Ordinance, sanctified by thy Spirit, to convert many and many a Soul: work like a God, work like thy own self; let the power of the Lord be seen in the weakness of thy Servant.

Lord shew mercy unto all, carry on thy glorious Churches design, let not the gates of Hell prevail; *Let not the rod of the wicked alwayes rest upon the back of the righteous*; stand by thine in this hour of temptation: though they be but weak in grace, yet they have a strong God; O support them, and let the name of the Lord be great in the midst of them.

In much mercy look on these sinful Nations; Oh bless our Sovereign Lord the King in his person, and in his Relations; thou that knowest all things, doth know, that it is the desire of our souls, that thou wouldest bless him with a competency of Spiritual, Temporal, and Eternal Glory.

Oh

*before his Farewel Sermon, Aug. 24. 1662.*

Oh make him a King after thy own heart, we are resolved to wait on thee ; who knoweth what a day may bring forth ? what a God can do to the terrour and astonishment of all his enemies ? Let them see that *the Kings heart is in the hand of the Lord, and he can turn it as pleaseth him :* and make him the choicest instrument of thy Glory, and the good of thy Church , that ever was.

Thou art a good God in great faithfulness ; dost thou afflict us, let us learn our lesson quickly ; deliver us from dulness and security ; Lord we pray thee let instruction and correction go together : thou doest appear in thy Providence, as a God that art going about to sit upon the Tribe of *Levi*, even that is most precious as a Fullers fire, &c. Oh take away the dross, that they may offer to God acceptable service. It hath been much upon the thoughts of some of thy People, that God had a scourge for the Ministry ; because of their failings and defects : send thy Spirit with thy Rod, we look upon the dispensation as corrections for Sin , humble Ministers for their Defects , and People for their Sins.

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Mr. Edward Hancock's Prayer

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We look upon it as matter of Thankſgiving, and ſo have cauſe to bleſs thy Name, that thou counteſt any of us worthy to bear a teſtimony of thy Name. Lord whatſoever thou takeſt from us in this World, make it up with the Emoluments of another World ; with the Incomes of thy Grace, that *ſhall make us more glad, then when their Corn, Wine, and Oyl increaſeth.* We have ſpiritual wants, and it is nothing but ſpiritual remedies that will cure us ; Oh be thou nigh unto us in all that we ſhall call upon thee for.

Oh look upon all in affliction ; upon thoſe that have begged our Prayers ; the Lord be merciful to them, lay no more on them, then thou ſhalt enable them to bear ; thoſe that complain of unprofitableneſs under the means of Grace, Lord convince them, convert them, turn their hearts, *take away the ſtony heart, and give them a heart of fleſh* : take away the old rotten diſpoſition, and give them a ſoft and flexible.

Be in the miſt of all Congregations this day met together in the faith, and fear of the Lord ; we beg that thy ſervants who have had the ſeal of their Miniſtry, may now at their departure prove powerful Inſtruments in thy hands of ſaving



*before his Farewel Sermon, Aug. 24. 1662.*

ving good to their people.

Oh let them destroy more lusts, more temptations ; beget , quicken , and raise up in the hand of thy Spirit , more Sons and Daughters unto the Lord this last time , then in all their lives before.

Be with us in this Congregation , prepare our hearts to handle thy *Word, which is able to save our souls* ; give us suitable affections , proportionable abilities , both in Soul and Body. Do thou the work, thou shalt have the glory. Let Satans Kingdom at this time lose a little ground, that those who are yet in a Christleless condition , may now make up the match between Christ and their poor souls. And for those who have given up themselves to Jesus Christ , and yet have back-slidden from him ; let them this evening be recovered , and give up themselves to Jesus Christ in an everlasting Covenant ; and in a day of Confession, take a part with God, and side with a power of Godliness , against all things that hinder.

Carry thy servant through his work at this time , remove corruptions , give in grace ; let not thy word come as a slight thing , but with a deep

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Mr. Edward Hancock's *Prayer*, &c.

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deep and serious impression upon every one of our hearts, and all for Jesus Christ his sake, our dear Redeemer; To whom with thee, and thy Blessed Spirit, be ascribed as is most due, Kingdom, Glory, Power, and Praise, now and to all Eternity. *Amen.*

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FINIS.

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Wm: Rosson his Book & pen

Wm: Rosson <sup>R</sup> his Book & pen

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